102

The

Review of Religions

Edited by Mirza BASHIR AHMAD, M.A.

Vol. XXXI APRIL, 1932 No. 4

CONTENTS

Digitized by Khilafat Library Rabwah

FRONTISPIECE

Late Prof. Abdul Latif Sahib, the Ameer of the Bengal Provincial Ahmaddiya Association.

Page

UNIQUE BEAUTY OF THE ARABIC LANGUAGE
(Late Prof. Abdul Latif Sahib) 101

MUSLIM VIEW OF IMMORTALITY
(Ch. Muhammad Abdullah Khan Bhatti, B.A., B.T.) 112

LATE PROF. ABDUL LATIF SAHIB ... 121

CHRISTIANITY BEING MECHANISED
(Mr. Abdullah, R. Scott) 123

BOOK REVIEWS
"The Theory of Christ's Ethics"—(S. Niaz) ... 126

"The Great Prophet"—(M. D. C.) 130

OUR MISSION NEWS 131

Head Office :
QADIAN,
Punjab : India.

Branch Office :
THE LONDON MOSQUE,
63, Melrose Road, Southfields, London, S.W. 18.

The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E. Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil Sharial Burj, Haifa,
Palestine.

(9) MAULVI RAHMAT ALI, c/o Daved Kampoeng,
Djawa, Padang, S. W. C.

The
Review of Religions

Edited by Mirza BASHIR AHMAD, M.A.

Vol. XXXI APRIL, 1932 No. 4

Digitized by Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

UNIQUE BEAUTY OF THE ARABIC LANGUAGE*

By Late Prof. Abdul Latif Sahib

ARABIC IS THE EVER LIVING LANGUAGE OF THE WORLD.

Arabic is the chief of the Semitic family of languages, because it is, in a way, the type and ground-form of all the languages of this family. It is a language the least susceptible to any change in form or meaning of its component words. Languages come into existence and being subject to constant changes in form and signification of words meet the fate of a dead language. This makes ancient Literature unintelligible or difficult to understand. Every language spoken on the surface of the earth has met or will meet with this fate, and if an exception can be made to this general rule it is in favour of no other language than

* This is one of the manuscript articles found in the table of the learned professor after his sudden death, (may his soul find peace in heaven, Amen !).

the language of Hejaz in which Al-Quran, the last and the most perfect word of God was revealed. This peculiar conservative nature of Arabic, which makes it least susceptible to change, gives it a special claim, in my opinion, to become the ever-living language of the world.

ARABIC IS A LANGUAGE WHOSE WORDS ARE ALWAYS SUGGESTIVE, MEANINGFUL AND MOST SUITABLE TO CONVEY THEOLOGICAL CONCEPTIONS.

There is another peculiarity in this language and it is the suggestive and meaningful nature of its words. Arabic words in themselves are eloquent. They convey what, in other languages, we need pages to explain. They are, therefore, most suitable to convey theological conceptions. Take, for example, the word "sin." Theologies of various religions and creeds differ in their conception of sin, but do the various words in different languages which are equivalent to 'sin' convey its theological conception? Does the word 'sin' or any of its synonyms in any European language convey the church idea of 'sin'? Does the Persian word 'Gunah' convey the Zoroastrian conception of evil? Does the Sanskrit word 'Pap' mean what is understood by wickedness in the Vedas? I fail to read in these words the real meanings given to them by various creeds. But come to the Arabic language, and its equivalents for sin in themselves convey what is taught in our religion about sin. Nothing, according to the teachings of the Holy Quran, is in itself, right or wrong. Everything created by God has its own particular use; turn it away from that use, and it is sin according to the Holy Quran. And this is what the word 'Junah', 'Zanb,' 'Ithm,' 'Jurm,' 'Udwan,' etc. literally mean. Anything turned away from its proper place (use) is 'Junah'; anything gone beyond its mark of perfection is 'Zanb'; anything cut off from the main thing is 'Jurm'; anything gone beyond its limits is 'Ithm' or 'Bagby'; and anything done more

than what is proper is 'Udwan.' To strengthen my position I here cite the word 'Taubah' which is the Arabic word for repentance. The word literally means to return to the point from which one has receded. Thus, sin in Islamic theology means to turn away from the proper point, and repentance means to return to that point. This is literally meant by the words 'Junah' and 'Taubah.'

Digitized by Khilafat Library Rabwah

There are various other abstract truths in Theology, such as conception of God (Allah), of revelation (Wahy), of angels (Malaikah), of prophethood (Nabuwat), of evil (Sharr), of virtue (Khair), of hell (Nar), of heaven (Jannat), and of very many other things. In other languages you have to read books and treatises to understand these various conceptions. To know the Islamic conceptions of these truths, you have simply to consider the meanings of the Arabic words signifying them. They are sufficient clues. No other language within my knowledge claims this peculiar richness of meaning and the exceeding richness of language.

ARABIC IS A LANGUAGE WHOSE GRAMMAR IS PHILOSOPHICALLY DIGESTED AND WELL METHODISED.

The grammar of the Arabic language is philosophically digested and well methodised. It consists of four branches each of which is regarded to be an independent science. They are 'Ilmul-khat' or the science of the orthographical rule, 'Ilmus-Sarf' or Etymology which treats of the different forms of single words, 'Ilmul-Lughat' or Lexicology which treats of the primitive roots and the derivative forms of the words. 'Ilmul-Ishtiqaq' or the science of derivation which shows the comparative relation of one word to another distinguishing the primitive from the derivative, and 'Ilmun-Nahu' or 'Ilmul-I'rab' (Syntax), which treats of the proper mode of composing single words into

sentences and appropriating to them the proper 'I'rab' or case-endings.

ARABIC IS A LANGUAGE WHOSE LITERATURE IS HIGHLY AND VASTLY DEVELOPED.

The literature of the Arabic language is highly cultivated and vastly developed. It consists of the nineteen branches of the Arabian learning each of which is held to be an independent science. Nine of these branches are supposed to be primary sciences while the rest secondary. These are as follows:—the above five branches of the Arabic Grammar, 'Ilmul-Ma'ani' or the science of Rhetoric which shows how a speech should be made adapted to the peculiar predicaments of a person to whom it is addressed by using different figures of speech, 'Ilmul-Bayan' or the science of Perspicuity which teaches the ways of making words signifying the same meaning by the different ways of clearness or perspicuity in signification including the various ways of using metaphor, simile, and other figures of speech, ''Ilmul-Badi' or the science of decorating or embellishing eloquent speech by different ways of play upon words as pun, alliteration, euphony, "Ilmul-'Arudh' or the science of metre, ''Ilmul-Qawafi' or the science of rhymes, " Ilmul-Qardhish-shir or the science of versification, ''Ilmul-Insha' or the science of composition, ''Ilmul-Muhadharat' or the science that enables man to quote and apply historical facts and the sayings of ancients to proper places in conversation and gives him an insight into Geography, Biography and History. ''Ilmul-Tafsir' or the science of interpretation of the Holy Quran, ''Ilmul-Hadith' or the science of the reports of the Holy Prophet, and 'Ilmul-Fiqh' or the science of Jurisprudence, ''Ilmul-Mantiq' or the science of logic, 'Ilmul-Hikmat' or Philosophy, 'Ilmu-Tahzibil Akhlaq' or Ethics and Moral Philosophy. These latter three are called 'Azyalul-Adab' or the skirts of literature.

In Arabia as in other countries the art of writing poetry seems to have preceded that of writing prose. The era of the Arabic literature may be divided into three ages : 'Al-ayyamul-Jahiliyah' or the age before the advent of the Holy Prophet, 'Al-ayyamul Mukhadramiyah' or the age contemporaneous with the Prophet and the promulgation of Islam. In the Pre-Islamic Age, there was very little cultivation of science, and consequently the literary lore of the Arabs was confined to the exercise of imagination. There prevailed an annual poetical competition in the renowned fair of '*Ukaz* and such poems as excelled others in the general competition were written with gold and suspended from the roof of the *Ka'bah* on its walls. The poetical collection called 'Sab'ai-Mu'allaqah' or 'Mu'allaqat' contains such seven suspended poems. The poetry of this age as well as that of the Age called ' Mukhadhramiyah ' consists, firstly, of odes or ' Qasidas ' regarded as complete poems, secondly of shorter compositions called 'Qat'ah' or piece, and thirdly of couplets or single verses. All these were designed to be chanted or sung. In the first of these classes are usually included all poems of more than fifteen verses. The ideas or thoughts of these poems are very simple in nature, not having the sublimities and exquisite beauties of the productions of the Islamic age. There is a gulf of difference between the poems of the ancient, and those of the modern Arabic poets of Egypt, Spain, Syria and Persia which are full of elegances and beauties. We may come to this conclusion by comparing *Hamasah* (a collection of ancient classical poems by Abu Tamman) with the productions of later poets, such as *Al-Mutanabbi, Ibnul-Faridh of Egypt, and Baha-ud-din Amili of Syria.* In short, the Arabic literary lore consists of various kinds of writing. Its poetry consists of 'Qasidah,' (panegyric) 'Qat'ah' (short poem), 'Band' (a composition of several stanzas), 'Dubit' (composition of two verses), 'Urjuza' (a poem of descriptive kind), 'Ughniah' (a song) and 'Fard' (single verses). Its prose consists of 'Maqamat' (Assemblies), 'Munazarat'

(Controversies), 'Khutub' (Addresses), 'Tarikh' (History), 'Swanihi-'Umri' (Biography) and 'Qasas' (stories).

ARABIC IS A LANGUAGE WHOSE VOCABULARY IS EXUBERANTLY COPIOUS

The copiousness of the vocabulary of the Arabic language is, perhaps, unrivalled amongst the languages of the world. It possesses multitudes of words to express a single idea and this assertion may be best illustrated by the fact that it offers a choice of about a thousand words for 'camel,' about the same number of words for 'horse' and about five hundred words each for 'sword' and 'tiger.'

Digitized by Khilafat Library Rabwah

The cause of the copiousness of its vocabularly is perhaps due to the fact that it possesses words expressive of the most minute differences or shades of meaning which in other languages will require to be explained by long and obscure periphrasis. There are a large number of nouns to indicate the beginning or the first part of various things. There is an admirable work writen by *Tha'alabi*, named 'Fiqhul-Lughat' or the Philosophy of Lexicon, otherwise called 'Asra'ul-'Arbiah' or the mysteries of the Arabic language, which contains many illustrations of this assertion and from which I shall cite a few examples below as :—
'Tabashir' means the beginning or dawn of morning. 'Ghasaq' means the first part of the night. 'Wasmi' means the first droppings of a shower of rains in spring. 'Laba' means the milk which is milked first. 'Sulap' means the wine got from the first squeeze of the grapes. 'Bakurah' means the first fruit of a tree or garden. 'Bikr' means the first child of man. 'Nahl' means the first drink of water. 'Nashwah' means the first state of intoxication. 'Wakht' means the first state of becoming hoary-headed. 'Nu'as' means the first attack of sleep. 'Istehlal' means the sound uttered by a new-born child. 'Tali'ah' means the first portion of an army or the van. The words 'Unfuwan', 'Rai'an', 'Ghulawa,'

'Rawq' and 'Mai'ah' mean the first blooming state of youth.

Again, there is a series of nouns implying the same-thing in its different stages of development. For instance, when the saliva is in the mouth, it is called 'Rudhab', but when it is ejected it is called 'Buzaq'. When fuel is burning, it is called 'Waqud', but when it is otherwise it is called, 'Hatab'. The sun when rising in the east is called 'Ghazalah', but at other times it is called 'Shams.'

Then there is a large number of pairs of words – one member of each pair signifying an object when large, and the other member signifying the same object when small; as 'Shajar' (a large tree) and 'Fasil' (a small tree), 'Nakhl' (a large date tree) and 'Ashá' (a small date tree), 'Tair' (a large bird) and 'Dakhkhal' (a small bird), 'Naml' (a large ant) and 'Dzarr' (small ant), 'Rish' (a large feather) and 'Zughb' (a small feather), 'Nahr' (a river) and 'Jadwal' (a rivulet), 'Jabal' (a hill) and 'Qarn' (a hillock) and 'Safinah' (a large boat) and 'Qarib' (a small boat).

Again, there are many words indicating the various degrees of fatness in women as there are many other indicating fatness in men; for instance, when a woman is moderately bulky with a fair proportion in her limbs, she is called 'Rabahlah'; when she is of increased bulkiness but not to the degree of ugliness, she is called 'Sabahlah' but if the bulkiness has rendered her awkard or ugly she is called 'Mufádhah'; and when she is stupendously huge with protuberant and pendant fat, she is then called 'Ifdhaj'. Similarly a man when moderately fat is called 'Lahim' then 'Shahim', then 'Balandah', and then 'Akkuk'.

Again, there are various words signifying various degrees of height and shortness in the size of man. For

instance, when a man is moderately tall he is called 'Tawíl' and then 'T'uwal', and then when he become too tall he is called 'Shawdzab' or 'Shawqab', and then when he exceeds the latter degree of height also, he is called ''Ashannat' or ''Ashannaq', and lastly when he reaches the highest degree of height he is called ''Anatnat'. Similar is the case with regard to the degree of shortness, a dwarf is 'Dahdah', then 'Hanbal', then 'Hazambal', then 'Hinzab' or 'Kahmas', then Bahtar', or 'Habtar', and then when a dwarf is so dwarfish that when he sits among his comrades he is almost invisible, he is then called 'Jaitar' or 'Handal', and then finally when a dwarf is so short that his standing up does not increase his height he is then called 'Hinziqrah'.

Again, there are multitudes of words showing the different degrees of bravery and timidity or cowardice. For instance, a coward is called 'Jaban', then Hayyabah, then 'Mafud', then 'Wara', or 'Dhara', then 'Hala'. So a brave man is called 'Shuja', then 'Batal', then 'Cimmah', then 'Dzimmar', then 'Nakal,' then 'Nahik', then 'Mihrab', then 'Halbas', then 'Ahyas' or 'Alyas,' and lastly 'Ghashamsham' or 'Aiham.

Again, there are different nouns or names to point out different kinds of wealth or property. An inherited property is called 'Tilád' or 'Tálid' or 'Talíd', an acquired property is called Mustatrif or 'Tarif' or 'Taríf' or 'Mutarraf'; wealth buried under the ground is 'Rikaz' and when the same is not expected to be recovered, it is called 'Dhimar'; and when a property is in gold or silver, it is called 'Samit' (mute); and when it is in cattle, sheep, camels, etc., it is then called 'Natiq' (speaking); and when it is immovable, yielding hire or rent it is called ''Aqar'.

Similarly, there are words or names indicating different degrees of poverty as well as of riches. For instance, a poor man is called 'Muflis', then 'Mu'dim', then 'Mumliq', then 'Mudqi' then, 'Miskin' and lastly 'Faqir'. On the

other hand, the lowest degree of richness is called 'Kafaf', then 'Ghena', then 'Tharwar', then 'Ikthár', then 'Itrab' and lastly 'Qantarah'.

Again, there is a number of words implying a man in different stages of growth. For instance, a male child when in the womb is called 'Janin', when he is born he is called 'Walid'; when that infant is sucking, he is called 'Radhi'; when weaned, he is called 'Fatim'; when he is able to walk, he is called 'Darij'; when he is about five spans in length, he is called 'Khumasi'; when his first teeth are shed, he is called 'Mathghur', and when his new teeth have appeared, he is called 'Muththagir'; and when he is above ten years he is called 'Mutara'ri'; or 'Nashi', and when he is approaching the age of puberty, he is called 'Mu'rahiq' or 'Yafi', and during all these conditions, he is called by the general term 'Ghulam'; and when he is a perfectly developed young man he is called 'Fatah' or 'Sharikh'; and when he reaches the highest degree of blooming youth, he is called 'Mu'jtami' and when his age is between thirty and forty he is called 'Shabb'; and then from that age up to sixty he is 'Kahal', and then he is 'Shaikh', and then 'Kabir', and then Harim, and finally 'Kharif'. On the other hand there is a number of words indicating a woman in her different stages of development. Thus a female infant is called 'Tiflah', and then 'Walidah,' and then 'Ka'ib', and then 'Nahid', and then 'Anis,' and when she had reached the middle of her youth, she is 'Khawd', and when she is above forty, she is 'Muslif', and then 'Shahlah' or 'Kahlah', and then 'Shahbarah' or 'Haizabun' and lastly she is 'Qal'am.'

Again, there is a series of distinct of words showing different degrees of beauty in woman. For instance, a beautiful woman is called 'Jamilah' or 'Wadhiah', and when she is so beautiful that her natural beauty makes her independent of ornaments she is called 'Ghaniah', and when she is on account of her extreme handsomeness very

indifferent about her dress and other artificial decorations, she is called 'Mi'tal', and when her beauty is constant, she is, 'Wasimah' and when she is blessed with abundance of beauty, she is called 'Qasimah', and lastly, when her beauty is absolutely transcendant, she is called 'Raw'a.'

Again, there are different words for the sewing of different articles. For instance, 'Khait' denotes sewing of clothes, 'Kharz' implies sewing of stockings, 'Khasf' signifies swing of shoes, 'Katab' expresses sewing of water-skins, and 'Hais' denotes sewing of leather or eyes of the hawk.

Digitized by Khilafat Library Rabwah

ARABIC IS A LANGUAGE WHICH IS EXTRAORDINARILY DELICATE AND FINE

The extraordinary delicacy of the Arabic language may be proved by the striking fact that most of its words are such that all the words formed from the radical letters of each such word by permutation and combination are themselves significant and not meaningless. For example, the word 'Qalb' meaning heart, has three radical letters—'Qaf', 'Lam', and 'Ba'. By permutation and combination there can be formed five other words, each of them being significant as 'Lobaq' (talkativeness), 'Qabl' (before), 'Laqab' (appellation), 'Balaq' (of black and white colour), and 'Baqal' (herb).

ARABIC IS A LANGUAGE WHICH IS EXCEEDINGLY CLEAR, CONCISE AND SIMPLE REGARDING THE CONSTRUCTION OF ITS SENTENCES.

The Arabic language also excels many other languages of the world in clearness, conciseness and simplicity of construction. This is perhaps due to a great extent to its possession of certain fixed models called "Babs" (measures) by which multitudes of verbs of various roots are moulded in the same general form. The conjugation of the Arabic verbs, unlike those of Persian and English, is highly inflectional. The Arabic verbs of different tenses, moods,

and voices are formed, therefore, simply by a modification of vowels and adjoining of letters, while in other languages separate verbs of different roots are required to be adjoined for the same purpose. Again, the Arabic verbs often contain the implied pronouns or nominatives in them, hence a sentence may be formed in Arabic simply by a verb; thus 'Kataba' is a verbal sentence and is equivalent to 'Huwa Kataba' *i.e.*, 'he wrote'. Moreover a complete nominal sentence may be formed in Arabic simply by two words, one being the subject and the other the predicate without the intervention of the copula which is not found in this language. The expression 'Haza Maee' in two words is equivalent to the expression 'this is my water' which consists of four words. Further, there are peculiar forms in this language fixed for different classes of nouns and adjectives indicating peculiar meanings. Besides, the Arabic language possesses numerous forms of derivative verbs, and when a primitive verb passes through those forms, it undergoes changes in significance in accordance with its changes in forms. Another striking peculiarity of this language is this that it allows sometimes the formation of verbs out of sentences by way of abbreviation. For instance, the verb 'Hallala' is formed out of the sentence —he uttered 'there is no God but Allah'; 'istarja'a' is formed out of the sentence—he uttered 'verily we are God's and verily unto Him we shall return', "Hawlaqa" is formed out of the sentence—he uttered, 'there is no strength or power but with God, the most High and Great'; 'Dam'aza' is formed out of the sentence—'may God preserve thy honour'; and the sentence 'the sheep brought forth young ones at the season of Autumn' may be translated into Arabic with the following two words namely, 'Akhrafatish Shatu'. Through these formal peculiarities deep or unusual sentiments are expressed in a few words only. *Hence the Arabic language is very clear and concise, and volumes of meanings may be expressed by a few suitable sentences.*

Digitized by Khilafat Library Rabwah

MUSLIM VIEW OF IMMORTALITY

By Ch. Muhammad Abdullah Khan Bhatti, B.A., B.T.

DEATH INEVITABLE BUT NOT AN END IN ITSELF

Man is mortal. Everyone on this earth is subject to death. This is our commoner experience. To this the Holy Quran refers in the verse:—

كل من عليها فان ويبقى وجه ربك ذوالجلال والاكرام۔

i.e., Everyone on this earth shall suffer death. There is however a Supreme Being, the Lord of Majesty and Glory, Who will live for ever. This does not mean that His sublimity and glory consists in letting the objects of this world perish and in perpetuating an eternal life for Himself. This would undoubtedly be far from the truth. What useful purpose can be served if man after completing a short span of life on this earth should be annihilated for good? Nay, it will rather go against His own word which clearly sets forth the object of man's creation. God says in the Holy Book of Islam, "I have created man (both *Jin* and *Ins*, *i.e.*, high and low) for no other purpose save that of knowing and recognising Me and thereby having union with Me." There is no denying the fact that most people fail to know and recognise Him in their earthly career of life. So if death should put a final end to their upward progress, they would evidently fall short of the purpose for which they were really created. The words of God can not be belied. There is none more truthful than He. There is a deep purpose behind the creation of God. Surely the creation of man, for whose service everything in the universe has been created, is not to be regarded as frivolous and purposeless. In fact the Lord of the Universe wishes to shower His blessings on man incessantly and reveal to him profusely His eternal glory and sublimity. This is why He has sanctioned death and life. True manifestation of His majestic powers and attributes could not be fully realized without attaining life

after undergoing death. So death though inevitable is nothing but a means for the attainment of a certain end.

DESIRE FOR ETERNITY

Moreover, there is a strong desire in man to live after death, to see his Creator and have his being with Him. This craving has been ingrained in man from the very outset. It is due to the obvious fact that the soul has been created by our Lord through His special word of grace. This soul partakes of a Divine Nature and is sent down, so to speak, from Heaven for His eternal glorification. It has, therefore, in its very nature a special attraction for the source from which it has sprung up. It is the spiritual being in the earthly body of man, and it is the seat of God's glory. Of course, it is subject to pain and pleasure and to the laws of growth and advancement, but it is not subject to annihilation. It is capable of growth and of making infinite advance. Its cage *i.e.*, the human body in which it is encaged is subject to various changes according to its different requirements in the different stages of its life. This change is always for its good, *i.e.*, for a further stage of growth and progress. This being the case, death on the earth would simply separate it from the human body which had so far been essential for its onward progress on this earth, and then open a way for a further stage of advancement. The verse of the Holy Quran quoted above alludes to this truth. It gives us to understand that everyone on this earth shall suffer death, but that death is not to be lamented as the Lord of Glory, the *Rabb* or the Creator of man, shall last for ever to confer on him His eternal favours and to reveal to him His Majestic Powers. So man's desire to live after death is genuine. It is the outcome of the natural craving in man that his spiritual being should go on making progress ceaselessly so that the real object of his creation may be achieved.

WHAT IS MEANT BY IMMORTALITY

This inborn yearning of man to live after death and see his Creator has adequately been provided for by the All-Wise, All Powerful Lord of the universe soon after death, and a new channel

for his further advance is opened. Of course, what is of this earth goes into dust, and what is of heaven does not perish. Soul without a body is of no avail. Hence after its separation from this mould of clay it is provided with a new body, dark or bright, according to man's actions on this earth so that it may purify itself and attain a sort of union with the Holiest of the Holy. The Holy Quran abounds in verses which clearly speak of such a life after death. It would certainly not be on this earth. It is an eternal life beyond the grave. It is in fact a life in continuation of that on earth, and extends to an unending period. In this sense alone, we Muslims view Immortality.

VARIOUS QUESTIONS TO BE DEALT WITH

After giving in a nutshell the Islamic conception of Immortality, it would be better to deal with certain important questions bearing on the subject. With a view to present a fuller description, it would be necessary to take up first the nature of the human soul. How is it created? What is its relation to the human body and what part does it play in this life and the life to come? What state of immortality would it be, *i.e.*, what would be the general conditions prevailing in the life after death and how would the soul be affected by them? In what form will the rewards and punishment of the next world be? And how long will they continue? What will the man do in the next life? Would it be a life of activity or simply a life of enjoyment without doing anything? There are hoards of questions like these, which confront us and which deserve close attention.

VARIOUS ATTEMPTS TO ASCERTAIN THE STATE OF MAN IN THE NEXT LIFE

In an attempt to throw light upon questions dealing with the next life, one important principle must be observed. People have devised various plans and propounded different theories in a hope to ascertain the state of man in the next life. But ignoring as they did the true and the most essential fact which alone could put them on the right track, they have

utterly failed to solve the problem. They have neither fathomed the deep secrets of the future life, nor have they been able to satisfy any man of reason. Their theories have been more or less only guess work which can not stand the searching light of reasoning. They have been flitting about and always changing their position. This is because they are like a man groping in the dark. Those who have taken up human reason only as their guide have not been able as a matter of fact, to acquit themselves with any credit. They have fallen into grievous errors and have, therefore, been the cause of wide-spread misunderstanding on the subject. They have tried to discover for themselves with the use of the ordinary human faculties conditions of life far beyond our sphere of observation and experience. How can it be possible to come at the right conclusion simply with the aid of reason? Disastrous, of course, have been the results. Even in dealing with things of this world, human sciences and intellectualism have, in many cases, propounded theories which have proved to be utterly false and untenable. How. then, could they succeed in the case of the future world which lies beyond the sphere of human experience.

Digitized by Khilafat Library Rabwah

There are others who have gone to the extreme. Having failed in their attempt to arrive at any satisfactory result, they have denied future life altogether, asserting that there was not possibility of any life after death. There are some who have a very vague and indefinite idea as to the life after death. They consider it to be a passive life of inactivity, or a life of mere eating and drinking. There are some who, having failed to realize the rewards and punishment of the future life have propounded a theory which is the most ridiculous of all. They believe that all souls after their release from the human bodies come back to this earth and take new bodies in the form of animals such as cats, dogs, cows and sharks as a recompense of their past actions on this earth. Nothing can be further from truth than this.

REVELATION OF GOD—THE SAFEST GUIDE

In short, there being diverse views and theories about a life from which none has returned to enlighten us, the safest course is to depend upon One Who is the All-knowing Lord of the universe. Nothing is hidden from Him. He has most graciously depicted all that was necessary in the Holy Book of Islam revealed to the Holy Prophet Muhammad (peace and blessings of God be upon his soul). In these days of materialism, it is the Prophet Ahmad of Qadian, the Messenger of the latter days who has again for our guidance expounded the word of God in a way which gives us a true insight at the life beyond the grave. His exposition of the Islamic teachings is not only reasonable, but is also quite according to the laws of nature. It not only appeals to but also satisfies human reasons. It is most suited to human aspirations. To be brief, the important principle which I desire to bring home to the readers of this paper is that it is hardly possible for man to give a true explanation of the life after death, merely with the aid of reason, if our Lord God Himself does not reveal it through His messengers. In this age of science and knowledge, the Promised Messiah has revealed to us the teachings of Islam in a new light and has, as it were, discovered hidden truths and wonderful spiritual secrets to our sight. The subject under discussion is one of the great secrets which have been disclosed by him.

IS A LIFE AFTER DEATH POSSIBLE?

The scientist, being unable to comprehend the nature of the life to come, may raise an objection as to its possibility and may demand an evidence. Of course, this evidence cannot be of the type of the evidence of an eye-witness, as none has ever returned from the grave to bear evidence to that fact. It would be only a circumstantial evidence as it is called in law.

COMPLETE MANIFESTATION DESIRABLE

It must be borne in mind that the next life can not be made completely manifest to the human eyes on this earth.

Complete manifestation of the future life would, of course, satisfy a scientific mind but then it would defeat the very purpose for which next life is meant. There would be, then, no reward for having belief in it. Anything which is obvious, plain and above board does not necessitate any faith, nor does it entitle any one to any reward for having belief in it. The question of faith and reward comes in only when the existence of any thing is not quite manifest. A person believing in the existence of the sun at mid-day does not deserve any reward. It is so clearly manifest to all that none can deny its existence. Hence it is clear that if the nature of the future life, which sets up a new field of progress, had been fully manifested to man in this very world or the spiritual punishments had been inflicted on this very earth to all the sinners, there would have certainly been no need of God's messengers nor of any preacher calling to religious truth. All the secrets of the future life and the truths which now demand faith for reward or punishment, having been thoroughly disclosed, would have been quite ordinary facts. The whole system would have been changed.

The truth is that the Almighty God through a wise scheme of His has only partially manifested objects of faith in them, so that faith in them may bring credit to the believer and make him deserving of reward at the hands of God.

CIRCUMSTANTIAL EVIDENCE

By way of illustration, I may quote one verse from the Holy Quran which clearly and positively speaks of the existence of man after death, and furnishes a circumstantial evidence which is at once cogent and convincing. It runs thus:—

الله لا اله الا هو۔ ليجمعنكم الى يوم القيامة لا ريب فيه۔ ومن اصدق من الله حديثا۔

i.e. It is Allah Who is the sole object of love and worship for all human souls. It is He who will most assuredly bring them together after their death for their eternal life. This is a fact absolutely free from any semblance of doubt. It is an assertion from Lord God Allah Whose truth has been verified by the Holy Quran. Then who is more truthful in stating

facts and truths than He Himself ? Space does not allow of a detailed explanation of this verse. But briefly it may be stated that the Holy Quran lays, for an instance, great stress on the ultimate success of the Messengers of God in spite of all the possible obstacles placed in their way. God says :—

انا لننصر رسلنا والذين آمنو في الحيوة الدنيا۔

i.e. "Verily it is Our bounden duty to make our messengers and the believers successful in this life." The truth of this word of God has been proved times without number. In the case of all the divine Messengers the promise of God was fulfilled to the very letter. Their opponents left no stone unturned in defying them, in injuring their interests, in attempting to ruin them by all the means in their power. But in the face of such a strong opposition the word of God came to pass exactly as it was foretold. This marvellous success of the chosen ones furnishes a clear proof of the unimpeachable veracity of the word of God. It must be noted now, that none has any knowledge of the future whether it pertains to this life or the life to come. But when the future pertaining to this life as disclosed by God beforehand comes out to be true, it becomes abundantly manifest by the Arithmetical 'Rule of Three' that the statements relating to the next life must also be true. This truth has been tested and verified in almost all ages. So there remains no doubt as to the other statement relating to the future, when all the souls shall be brought together for an eternal life.

AN APPEAL TO REASON

In addition to the evidence of the prophets of God which has been furnished in all ages, a strong appeal has been made to our reason by the Holy Quran. In this connection, the Prophet Ahmad of Qadian draws our attention to a well-known verse of the Holy Quran and it runs thus :—

افحسبتم انما خلقنا كم عبثاً وانكم الينا لا ترجعون فتعلى الله الملك الحق لا اله الا هو رب العرش الكريم۔

i.e. Then, do you imagine, that We have created you aimlessly

Digitized by Khilafat Library Rabwah
having no regard for the greatest and sublimest purpose of your coming to us which is to give an account of the deeds done in this world, and to enjoy eternal life ? Far be it from Allah Who is the most Truthful Monarch, the One most worshipful Lord of the universe. He is the creator and developer of all beings that are created for a goodly purpose. His mighty realm over which His Majestic sovereignty holds sway is all for the deep purpose of conferring honour, grace and purity upon man," What a sound and cogent reasoning has been embodied in one single verse. Just ponder for a moment. If the soul dies along with the body and does not enjoy a new life, does not have further opportunities of purifying itself, of advancing and developing in order to see its Creator more fully, would the whole system of the universe be of any avail? Surely not. But the word of God declares that He has created the wise and perfect system of the universe and all that is in it for the benefit of man. Does any one imagine that the real purpose of life is duly served by taking advantage of the limitless opportunities in a very limited space of time? Surely no purpose is served if the whole mighty system which has been created for the service of man should last for thousands of years while man should go into nothingness after a brief space of 60 or 80 years. Reason spurns the thought and the man's nature recoils from it. It can never be supposed for a moment that the object of man's life is anything but enjoying *eternal* life.

The very existence of the universe demands that man's life should have a purpose higher than and beyond the mere act of eating and drinking and thus leading a more or less confined existence in this world. If the creation of man and of the whole system of the universe is nothing short of pastime it would decidedly go against the mighty attributes of God, especially against those which are pointed out in the verse noted above, *i. e.* الملک الحق۔ رب العرش الکریم He can not be a True Monarch, if the creation of His own hand, and the created after His own image should pass into obscurity without achieving the desired end of its creation. His being a True Monarch demands that certain arrangements should

have been made for the uplift of the soul, for its betterment and future happiness by having attained to such distinction as to remain under the very eye of the True Monarch. Similarly, He can not be رب العرش الکریم *i.e.*, Creator and Maintainer of His sovereignty commanding purity, honour, and respect, if the soul should have no chance of purifying itself and thereby of eternal development after passing the limited life here on this earth.

In short, the verse under discussion clearly sets forth the futility of the idea that man endowed with various powers and faculties should have a short-lived life on this earth and that there should be no positive possibility of an eternal life in the future. It is highly unthinkable that the creation of heaven and earth, and the setting up of the flawless and unique machinery of the universe merely for the service of man, should survive him for thousands and thousands of years and he should be no more—nothing but dust. There can also be cited other convincing arguments from the Holy Quran in favour of the positive existence of life after death, but the two verses quoted above may be deemed sufficient for the present.

Digitized by Khilafat Library Rabwah

LATE PROF. ABDUL LATIF SAHIB

Late Professor Abdul Latif Sahib was born in Dacca (Bengal), in about 1880 A. D., but long before he could attain to maturity he was deprived of his father's care. His maternal uncle inspite of his extreme poverty took over the entire charge of the boy and his education, and he sent him to the Madrassa to study oriental subjects.

By dint of his diligent and industrious habits he soon became endearing to all his teachers and at last he occupied the first position in the Final Madrassa Examination from Dacca. He was then admitted in the Islamia High English School and after passing the Entrance Examination he came over to Calcutta for higher study of the oriental subjects. He completed a further course of four years and appeared in the Title Course Examination. He stood first in the Calcutta University, and was awarded a Gold Medal in recognition of his brilliant success. In Calcutta he associated himself with the Royal Asiatic Society and contributed a series of articles on Islamic Philosophy. In the meanwhile he also qualified himself for the higher English study in Calcutta as a private student.

In about 1908 he was appointed a lecturer of Arabic and Persian in the Government College, Chittagong, (Bengal), where, by the depth of his learning and amiable disposition, he won the hearts of the students and the staff, and by his towering personality and force of character he attracted the minds of those who had ever had the opportunity of coming in contact with him. He had been a regular contributor to the College Magazine, and a charming speaker on moral and spiritual matters in different religious societies till the icy hand of death carried him off from the mundane world at the closing of the year 1931, *may his soul rest in peace in Heaven, Amen !*

Towards the beginning of the Twentieth Century, Arabic was not generally taught in the High Schools as there was a general dearth of Anglo-Arabic text books in Bengal. This long-felt need was fulfilled when two of his valuable productions, namely the Anglo-Arabic Primer and the Elementary Anglo-Arabic Grammar, came to light and ushered in a new era of Arabic education in the High Schools of Bengal.

While he was thus meditating upon the enrichment of the Anglo-Arabic literature particularly for the Muslims of Bengal he was attracted by the message of the Prophet Ahmad of Qadian, (peace be upon him), and his philosophic mind found a perennial stream of life in the teachings of the Holy Quran as expounded by the Prophet in this age. He at last enrolled himself in his fellowship in the year 1916. This news was carried fast far and wide. Most of his friends and admirers began to look upon this action of his with an eye of contempt, and the orthodox class of the Ulemas engineered a campaign of bitter opposition and boycott against him as has always been the case with the followers of the divine messengers. He, however, stood adamant and suffered various kinds of persecutions at their hands, and directed all his attention for the spread of the Light he received from Qadian, (India)

In 1919 he became the Chief Secretary to the Bengal Provincial Ahmadiyya Association, and after the death of the First Ameer in 1926 he was selected as the Ameer (leader) of the Bengal Provincial Ahmadiyya Association by His Holiness Hazrat Khalifatul-Masih II, the Head of the Community.

Digitized by Khilafat Library Rabwah

Let your Friends Study Arabic the Mother of all Languages

CHRISTIANITY BEING MECHANISED

BY MR. ABDULLAH R. SCOTT

To-day Christianity is the sick man of Europe. Daily one hears of the gradual breaking away of the masses from the ridiculous belief in Christ's divinity and his atonement of sins through his alleged self-imposed accursed death on the cross.

Although worship in some sort or form or other is still prevalent here and there, its performance is nothing but a farce.

The following quotation from "This and That" will tend to give the reader a good idea of the present state of the church and the estimation in which it is held by its followers. It says :—

"Mechanism is now coming into the most sacred departments of human life. The latest idea is to have mechanical wedding bells at a marriage. Instead of the ringers pulling the ropes and ringing the bells in the tower, the sound of the bells is reproduced by means of a gramophone record and a loud speaker.

"At a wedding in London this idea has just been actually carried out, and there is no doubt that in the future the new churches will not trouble to have bells at all; they will just install a gramophone with a loud speaker and buy their records ready made. It is rather ironical that this soulless practice was first carried out at a London church which goes by the name of All Souls".

"A little later on we shall probably have a robot clergyman with a gramophone inside tying the wedding knot, and then having mechanised marriage, what is to prevent funerals being mechanised? Already we send the body to the cemetery in a rapid motor hearse. Soon there will be a mechanical device for lowering the coffin into the grave, a mechanical bell to toll, and a robot to pronounce the solemn words. This may sound fantastic, but after all nothing seems

too sacred to-day to be treated in a commercial and utilitarian way.

"If anybody doubts this, let him remember how religion itself is being mechanised. Thousands of people to-day, who used to go to church regularly on Sunday evenings, remain indoors and listen to a wireless service—often not a service from a Church at all, but an artificial imitation carried out in a studio where there is no congregation to worship. It is really amusing, if it were not pathetic, how able-bodied and healthy people excuse their laziness on Sunday evenings by trying to persuade themselves and others that listening in to a service while sitting in an armchair with slippers on their feet and pipes in their mouths, is the same thing as going to a Church and taking part in the service.

"*Punch* has just had an amusing commentary on this. It gave a picture of a lady interviewing a maid, and asking; 'Do you belong to the Church of England?' to which the maid replies, 'Well m'm, father goes to Chapel, but personally, I'm wireless.'"

Such is the present state of things in Christendom.

It is a well established fact that together with the increase of mechanism, irreligiousness, crime and starvation have gone hand in hand. What then will be the outcome of mechanical Churches, clergymen and congregations?

When will the Christians read the signs of the times and discard the teachings of Paul the Jew for the true teaching of Christ, which is opposed to the deifying of a human being or trusting to the shedding of human blood for the atonement of one's sins, a belief which smacks of Paganism?

It surpasses all comprehension how a people in this advanced age of enlightenment and higher civilization should so blindly adhere to a faith, which all facts and reasoning condemns with one voice and which is the original cause of weakening of faith and of turning away of many good souls from the path of God.

True atonement can only be found in Islam through the teachings of the Holy Quran, which for the past 1,350 years has retained its original purity. Here we are taught that true salvation can only be had through the purification of one's own self from sinfulness by totally submitting one's faculties to the commands of Almighty God and refraining from setting up equals with him. Can a man who is born of a woman and has to work as a lonely carpenter for a livelihood and who is subject to all the weaknesses of humanity such as hunger, fatigue and even death, be the All-Powerful, Omniscient God Who, as the Holy Qur'an tells us, is free from all defects and is perfect in all His attributes? Surely not. Again, referring to the "atonement," what benefit would a man derive who is suffering from headache if another knocks his brains out against a wall? Yes, this is the foundation-stone upon which the worn-out structure of the Church is built.

Islam requires no mechanism to assist its followers in their worship of the one and the only true God, for they are already connected with the Originator of all inventions and His beautiful majestic voice is broadcast to all His faithful servants and the true believers are always listening in without the aid of wireless or loud speakers.

Those who have a desire to learn more about Islam may do so by applying to the Imam, London Mosque, 63 Melrose Road, Southfields, London, S. W. 18 or to The Head of the Ahmadiyya Community, Qadian, Gurdaspur, Punjab-India.

Read yourselves and your friends.
"The Review of Religions."

Digitized by Khilafat Library Rabwah

BOOK REVIEWS

"The Theory of Christ's Ethics," by F. A. M. Spencer, D.D. George Allen and Unwin Ltd., London. 10s. 6d. net.

Certain outstanding characteristics of Hebrew ethics are equally prominent in the moral doctrines of the New Testament. According to the Old Testament philosophy, morality rests on a religious basis and is regarded as derived from the Will of God. As Dr. T. B. Strong says in his article on ethics in Hasting's Dictionary of the Bible, there are two and only two questions for the Jewish moralists : (1) What conduct does God forbid ? (2) What conduct does God command ? This is why those ethical questions concerning the moral ideal, the *summum bonum*, sanctions and conscience which interested Greek philosophers and other philosophers in subsequent ages hardly seem to have existed for the Hebrews. Secondly, Hebrew ethics is strongly altruistic and humanitarian. Both these characteristics are as clearly marked in the teachings of Jesus Christ. The Will of God, in the case of Jesus and his disciples, is the only determining factor in matters of conduct, while the altruistic aim of the Gospel teachings is far more wide and all embracing in application. Inspite of the emphasis laid in the Old Testament on kindliness and love and service to human beings, the Jewish conception in this respect remained crude and narrow, particularly in their conduct relating to foreigners. Things which we now regard as extremely cruel and wicked they believed to be quite right. Thus they held themselves in duty bound to exterminate the Cananites and the other hostile tribes.

In view of these facts it would not, therefore, be wrong to say that the Gospel ethics is, in essence, the ethics of the Old Testament—only it is more humanised in certain aspects and in certain others more developed. Even the idea of God

being the Father is not altogether new. " The notion of the paternal relation of God to his people, and indeed to all mankind, is implicit in much of the Old Testament. God ' made man in His own image.' The Psalmist speaks beautifully of the Divine compassion : ' Like as a father pitieth his children, so the Lord pitieth them that fear Him.' In Hosea, God is represented as a tender Father to Israel : ' When Israel was a child, then I loved him, and called my son out of Egypt..... I taught Ephraim to walk ' ". Thus it is obvious that the moral teachings of Jesus partly correspond to and partly develop the " traditional morals of his Hebrew and Judaistic anteceents. So far the ground is clear and those parts of the " Theory of Christ's Ethics " which deal with the relationship between the Old and the New Testament systems of morality, are clear, lucid and convincing. But when Dr. Spencer comes to study closely some of the sayings of Jesus Christ which at once strike the reader as something wholely unexpected and not easily reconcileable with the general trend of his teachings, his difficulties begin. His chapter on " Ethics and Eschatology " is a brave effort which has attempted to refute the presentation of the eschatological view of the Gospel with which Dr. Albert Schweitzer startled the theological world some years ago—the doctrine that Jesus believed the end of the world very near and that this belief was the dominating factor in the teachings and career of Jesus of Nazareth. In " Von Reimarus Zu Wrede " the book translated under the title " the Quest of the Historical Jesus," Dr. Schweityzer has "attempted to show how previous interpretations were unsatisfactory and even self-contradictory through failure to appreciate that Jesus confidently expected the end of the world, and there with the general resurrection and judgment, before the generation to which he spoke had passed away. All the great exegetes and commentators of the Gospels in the modern times, had, he maintained, gone astray, till Johannes Weis, who in ' Die Predigt Jesu Von Gotes ' (the preaching by Jesus of the kingdom of God) set forth the truth—namely, that not only did Jesus believe that the end of the world was

soon to come, but that religious and moral teachings were determined by that belief. Hence the term *Interims ethik*, the ethic of an interval, implying that he taught a morality suited for preparing men for the coming of a new world in a few years, therefore, unsuited for a continuing human society. The corollary follows that, except for a few occasional sayings and those not the most original, the moral teaching of Jesus has not much to do with us. It cannot, according to this view of it, with considerable wresting and dislocation, be made to yield the principles of the moral transformation and development of the life of man on this planet."

These are the words in which Dr. Spencer summarises the theory of Dr. Schweitzer and Weis's argument. After attempting its reputation Dr. Spencer goes on to say that " these criticisms (meaning criticisms of this theory) hardly dispose of all the difficulties to meet which the theory of interim-ethic was propounded." These difficulties, briefly speaking, arose out of two characteristics of the teachings of Jesus Christ which never fail to strike an intelligent reader of the New Testament. These characteristics are (1) the all too obviously impracticable nature of some of his teachings (2) and the brief and incomplete nature of certain others.

In his endeavour to think out an acceptable solution of this difficulty Dr. Spencer has only made confusion worse confounded. Says he, " I am prepared to maintain that our Lord did, at least at one stage of his career, have in view a more constructive ethics for the life of mankind, but that circumstances led him, not necessarily to abandon but to defer this, and meanwhile to develop and emphasise other aspects of his message. And here it may be observed that it is not ethically or morally that his teaching was incomplete, but religiously and probably theologically also. For surely he could not have been content that the worship of his Church should consist only in one brief prayer, and it is at least supposable that he had more to tell man about the nature of God and the

life of the soul after death." Again, "It is easy to understand why Jesus had to leave statement of his ethic so brief and lacking in particularity. It was not for the eschatological reason. It was rather that the world refused to pay heed."

Even if we accept this view of Dr. Spencer that the Gospel teachings have remained brief and lacking in detail, not on account of anything connected with eschatological reasons but because Jesus found that the world was not prepared to listen, we still remain as far as ever from the solution, of our difficulties. Jesus surely, was able to gather a select band of disciples around him. Weren't they prepared to listen to Jesus ? If they were, why didn't Jesus teach them what he had come to teach ? And what of the undelivered message which Jesus was compelled to hold back ? Was that never to be delivered ?

Digitized by Khilafat Library Rabwah

These questions are not such as could have failed to strike a profound scholar like Dr. Spencer. But according to his view "the answer is given in the words attributed to him in the fourth Gospel : 'I have many things to say unto you, but ye can not hear them now. Howbeit, when he, the spirit of Truth, is come, he will guide you into all the truth.' Those truths which Jesus had yearned to declare but felt himself unable to, his adherents would learn by means of inspiration after his death." But inspiration hardly justifies the use of the pronoun he—He will guide you into all the truth. Dr. Spencer has tried to overcome this difficulty by saying that "From some passages in synoptic Gospels we might gather that Jesus thought of himself as personally instructing his disciples in time to come." But, if the undelivered message was, after all, to be communicated to humanity through the disciples, wouldn't it have been much better to have taught them all that was necessary when he was with them in flesh also. The disciples would have retained the message and transmitted it to humanity when humanity was ready to pay heed.

Thus the whole discussion leaves us where we were. The interim-ethic theory may be wrong but the thorny questions

which set the propounders of this theory thinking rise out very real difficulties. And these difficulties even Dr. Spencer has failed to solve. The truth is that the theory of interim-ethic is correct though the interval during which the ethics of the Gospels was to hold sway was not the interval between the Ministry of Jesus christ and the Day of Judgment but the raising of an other prophet, the promised "Spirit of Truth," who was to guide mankind into all the truth and this prophet was none other than the Holy Prophet of Arabia (may the peace of God and His choicest blessings be upon him).

S. Niaz.

Digitized by Khilafat Library Rabwah

The Great Prophet. By F. K. Khan Durrani. (Qaumi Kutub Khana, Railway Road, Lahore. Rs. 1-8-0).

The English Language can now boast of many books written on the life sketch of the Greatest Regenerator of the world,—the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him). But a few can be suitable for our boys. All sensible parents, specially those who under the trend of the age sent their children to the English schools, felt keenly the need of one which can be well-read and better followed by their children. This need has to a some extent been fulfilled by the timely production of the book entitled "The Great Prophet" by Mr. F.K. Khan Durrani. This book represents the attempt of a learned but open-minded investigator to describe in the simplest form some of the essential facts in the life of the Holy Prophet, (peace be on him), which can be studied with advantage by every student. It has been written in such an easy way that they can very well grasp the subject matter, and in about 170 pages they can find a glimpse of what the Holy Prophet, (peace be on him), did for the good and welfare of humanity at large. The book concludes its 18th chapter with a short but comprehensive description of "His work". This like other chapters has been very beautifully arranged. Moreover the nature of the points are so suggestive that the readers with least pain can arm themselves against the present day calumniators of Islam and its Holy Founder.

M. D. C.

OUR MISSION NEWS

The Annual Conference of the Ahmadiyya Community was held this year on the 25th, 26th and 27th March. Representative delegates of all the branch associations of the Community in and outside India attended it. A large number of visitors were also present to watch the deliberations. His Holiness Hazrat Khalifatul-Masih conducted the proceedings of the Conference.

FIRST DAY.

In his opening speech His Holiness Hazrat Khalifatul-Masih, Head of the Ahmadiyya Community reviewed the progress of the community during the course of the last year. The Community, which was once thought to be quite insignificant, has by the Grace of Allah established its reputation as one of the most powerful and organised communities in India. On account of its untiring efforts for the well being of the Indians in general and of the Muslims in particular, it now commands respect from all other saner classes of the Indian public. Prosperity of the country cannot be a distant goal, should all other sections co-operate in working out the programme of the Community relating to the spiritual, educational, economic and political matters. His Holiness further exhorted the delegates to weigh matters thoroughly well, for, a single mistake on their part might bring disaster upon millions of people for whose regeneration and amelioration God has chosen this Community in this age, and finally to trust in God from Whom proceedeth all blessings.

SECOND DAY.

Whereas a large number of the members of the Community dedicated a substantial portion of their property and income for the cause of Islam under the direction of the Holy Founder of the Ahmadiyya Movement (peace be

upon him), it was thought necessary to frame some rules and regulations for the better management of those properties, which after a prolonged discussion were considered and adopted by the Conference. Besides the existing missionary activities of the Community, it was decided to observe during this year two fixed dates all over India as days for the propagation of the Truth. It was deemed necessary to organise a volunteer missionary force of 5,000 workers for the purpose.

LAST DAY.

The last day of the Conference was conspicuous for the very lively discussions over the proposals concerning the formation of a permanent Ahmadiyya Volunteer Corps with a view to organising the community and helping the forces of law and order in the country. Great enthusiasm prevailed when His Holiness Hazrat Khalifatul-Masih announced his acceptance of the recommendations of the Conference with regard to the establishment of an Ahmadiyya University at Qadian for the instruction of students in oriential branches of learning, and a committee was formed to make detailed recommendations for the same. When the Conference concluded its deliberations on other items of the agenda, it came to an end after a most stirring and inspiring speech from the Khalifatul-Masih. *Al-hamdulillah*, (all praise belongs to Allah.)

DINNER PARTY.

All the delegates including other guests were entertained to a dinner party, by His Holiness Hazrat Khalifatul-Masih, Head of the Community on the 26th March after the conclusion of the day's proceedings. The number of the invited members exceeded 500. May Allah bless the Holy Head and the family. Amen!

Books for Oriental Scholars Interested in Islam, Arabic and Persian.

Digitized by Khilafat Library Rabwah

The Holy Quran, Part I. (English Translation with Commentary).	4/
The Teachings of Islam: English	4/-
Do. French	2/-
The Islamic Mode of Worship (illustrated)	1/-
The True Islam	6/-
A Present to the Amir of Afghanistan (Persian)	7/-
Poems of Ahmad (Arabic)	1/6
Nubza—Selection from Ahmad's Persian Poems	1/-
Ahmadiyyat (the paper read at the Religious Conference, London)	1/6
The Teachings of Ahmad	1/-
A Present to the Prince of Wales	1/6
Character Sketch of Ahmad	1/6
A Short Life of Ahmad	1/6
Minanur Rahman—Proves that Arabic is the mother of all languages	2/-
Indian Problem	1/-
Islam (Dutch)	1/-
The Swoon Theory (German)	6d.
The Soul of Islam	2d
Extracts from the Holy Quran and the Sayings of the Holy Prophet Muhammad	2/-
Ahmad, his Claims and Teachings	4/-
Life and Teachings of the Holy Prophet Muhammad	6d.
Muhammad, the liberator of Woman	3d. (5 for 1/-).

To be had from—

The Manager, Book Depot, 63, Melrose Road,
London, S.W. 18.

Regd. No. L-2942

The Review of Religions

Deals with the Beauties of Islam in Comparison with other Faiths

Since 1902 the "Review of Religions" has been carrying the Message of Truth to the furthest corners of the globe. It has been successfully refuting the charges levelled by the enemies of Islam against the teachings of the Holy Quran and the Holy Prophet Muhammad (peace and the blessings of Allah be upon him). Its services have been no less than those of a missionary, particularly in Europe, America and Africa. It has guided thousands to the path of truth. It has been sent to those places where no missionary could yet be sent, and it has approached those individuals who were groping in the dark and were searching for spiritual light.

Annual subscriptions, Rs 5 ; for Collegiates, Rs. 3-8 ;
Foreign, 10s. ; Single copy, As. 8

Scale of Charges for Advertisements

Full page	... Rs. 6	per insertion
Half page	... Rs. 4	,, ,,
Quarter page	... Rs. 2-8	,, ,,
One-eighth page	... Rs. 2	,, ,,

All remittances should be sent to the MANAGER,
THE REVIEW OF RELIGIONS
P. O. Qadian, Punjab (*India*)

"SUNRISE" ILLUSTRATED WEEKLY JOURNAL

RATE OF SUBSCRIPTIONS—Yearly, Rs. 10 ; 6 months, Rs. 5-8 ;
3 months, Rs. 3.

All remittances to the MANAGER, "The SUNRISE"
Fleming Road, Lahore

Facilities for the Study of Islam

Seekers after truth, who are interested in Islam and want to know more about it with a view to understand it and make it a principle of their life are requested to write to the Imam, First London Mosque, 63, Melrose Road, London, S. W.-18.

Telegraphic Address :—Islamabad, London.

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq, and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya, Qadian, Punjab, India.